

ANGLO-PERSIAN GRAMMAR,

For the use of Middle Classes in the Anglo-Vernacular Schools, in N.-W. P. and Oudh,

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LUCKNOW

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P R E F A C E.

This Grammar has been called Anglo-Persian, because it will enable the student to study Persian and English combined, for the Middle as well as the Entrance Examinations. The Persian Grammars hitherto used in Anglo-Vernacular Schools have been taught chiefly through the medium of Urdu.

I beg to express my thanks to the Honorable E. White, C S., Director of Public Instruction, for having prescribed this book for general use in the Anglo-Vernacular Schools ; and to John C Nesfield, Esq., M A, Inspector of Schools for Oudh, Rohilkhand and Kumaun, for having given me his help and advice in the course of its preparation

RAM KISHEN.

DEDICATED

TO

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Inspector of Schools Oudh, Rohilkhand and Kumaun

BY

HIS MOST OBEDIENT AND MOST OBLIGED SERVANT,

RAM KISHEN

PERSIAN GRAMMAR.

1. *Introduction.*

فَوَاعِدٌ مَارْسِيٌّ (Persian Grammar) teaches us to speak and write the Persian language correctly.

فَوَاعِدٌ مَارْسِيٌّ (Persian Grammar) is divided into three parts (1) صُرُفٌ (Etymology); (2) نَحْوٌ (Syntax); (3) عَرْضٌ (Prosody).

صُرُفٌ (Etymology) treats of words; نَحْوٌ (Syntax) of arranging words in sentences; and عَرْضٌ (Prosody) of poetry.

The Persian alphabet is called حُرْفَ تَعْلِيٰ (which literally means spelling letters) and contains 32 letters.

The most important forms of the alphabet
are (1) تعلیق (2) ثلث (3) محفو (4) دسخ (5) رفاع
* ر سحان (6) توویج (7) توویج

The letters ا—و—ی and ب—ه—و—ی are called long vowels,
and ب—ه—و—ی (or پیس—ریز—ردہ) short
vowels, diacritical points or vowel points

گ—چ—پ and ق—ع—ط—ظ—ص—ح—ث are Arabic,
as described in the following couplet

(a) حرف مخصوص فارسی ته چار
پے و چے زے و کاف آئی مختار
در کلام عرب نعیر بدل
نشود همیح گاه مستعمل

The pure Persian letters, viz پ—چ—ر and گ
are never used in Arabic, except in their
modified forms

(b) هشت حرف است آنکه اندرون فارسی ناید همی
تا بیا موری نداشی اندرا این معنی معاف
نشدو ار من تا کدام است آن حروف و یاد گیر
نمایند حا و صاد و صاد و طا و طا و عین و فاف

Eight letters are never used in Persian , you will not be safe from errors unless they are remembered Hear from me what they are, and commit them to memory They are ش—خ—ض—ع—ب—ط—ب—ق and *

Classification of letters.

Letters are divided into (a) ملفوظی (those that are written with three letters as کاف) ; (b) مكتوبی (those that have three letters, the first and the last being the same as همیم) and (c) مسندی (those that are written with two letters only as ل)

According to the Arabic language the letters are divided into فمری (solar) and شمسی (luner)

ش—س—ر—ر—د—د—ت—ت are حروف شمسی
ص—ب—ب—ل—ب—ل and ن *

All the rest are قمری. When a noun beginning with a حرف شمسی is preceded by the article ال،

the sound of ل is dropped and that of the شمسيٰ شمسی is doubled, as حرف شمس الدين (the sun of the religion) In the case of a حرف فوري the ل is sounded, as ملك الالاک (the highest sky) In both the cases the الف loses its sound

In Persian letters are also divided into حروف معقولة or حروف معلومه (dotted), as ح--، and حـ، or حروف غير معقولة (undotted), as ح There is another classification of letters made with reference to حرکت (motion). Those letters that have either ریز ریز or پیش پیش are called متحرک (movable), while those that have neither ریز ریز nor پیش پیش are عیر متحرک (immovable) or ساکن ساکن (inert) as the الف of اسب الف of (a horse) is متحرک (movable) and ساکن ساکن , مس مس inert

In Persian as well as in Arabic, the first letter of every word must be متحرک (movable) To know clearly what letters of a word are متحرک (movable) and what ساکن ساکن (inert) the following rule should be borne in mind

Divide a word into syllables, the first letter

of every syllable must be متحرک (movable) and the following letter or letters عیر متحرک (inert), as in ساشر (a resident) س, ش and د are متحرک (movable) and , , ن and ئ ساکن (inert).

Exercises.

What are the three parts into which the Persian Grammar is generally divided? What letters are used in Persian only? Name those which are pure Arabic letters. Give the four different classifications of letters. What is the rule regarding the sound of ل of the article ال, when joined with other words? How are متحرک letters distinguished from the ساکن in a word?

Terms.

حركات ثلاثة (three motions) signifies three short vowels, viz. ا, (above), ب, (below), and پيش (before)

The Arabic names are تَكْتُه or تَصْبَحْ ; جَرْ or كَسْرَة ; رَ and صَمَدْ or صَمَعْ , and their signs are $\overline{}$, $\underline{}$, and $\underline{}^{}$. The سَرْ and پِيشْ are placed over a letter, and زَرْ below it, as in the words سَرْ (head), دَلْ (heart) and بَسْتَ (back). Letters having these signs are called مَكْسُورٌ , مَعْوَجٌ and مَصْمُومٌ respectively.

سَكُون (quiescence) signifies the absence of vowel-points and has this sign (۸) as in the letter ر of سَرْ (head). A letter having this sign over it is called مَنْتَرِكْ or عَيْرٌ مَنْتَرِكْ (inert). حَرْم (cutting out) is an indication of dropping the حَرْكَتْ of a letter as the letter ل in لَمْ يَرِلْ (imperishable). The letter with حَرْم is called مَحْرُمْ *

وَفْ (Stopping) shows that the حَرْكَتْ of the last letter of a word has been dropped for taking rest, as in شَمْسٌ of شَمْس (the sun). But in Persian words the second سَكُون is called وَقْعٌ as in بَقْ of اَسَبْ (a horse). The sign of حَرْم and وَفْ are the same as that of سَكُون , viz (۸). A letter with وَفْ

is called حرف موفوف نونین (nunation) signifies that there is the sound of ن in a word although it has no ن in it. It is generally expressed in Persian words by an ل affixed to a word with two ر over it, as علی by reason. But in Arabic, نونین is expressed by two ر or پیش placed over the last letter of a word, as, in the words امر (a thing) and مرهون (pledged) in the following Arabic proverb كل امر مرهون ما و ما تپا (Every thing depends on its time) تشدید (Intensification) which shows that the sound of a letter is doubled, is expressed by the sign (۲) placed over the letter; and the letter with تشدید is called مدد as ر of خر (happy).

مد (Prolongation) indicates that the sound of a letter is prolonged. Its sign is (۳); and the letter having مه over it is called حرف ممدودة (a prolonged letter,) as ل of آمدن (to come) (الل ممدودة) (shortened) (الل مقصورة) which has a short sound as in the word امدادخان (to collect)

وَوْ which is that وَوْ اَسْمَامِ (silent) وَوْ مَعْدُولٍ (which is not sounded as of خُود (self) and of خوش (happy) (It is always preceded by the letter ح)*

عَنْ (Nasal) is a term applied to the sound of دُون which comes after any of the long vowels as in حَرَان (world), حَيْنَ like and حَيْنَ (fore-head)

مُخْتَفِي هَا (obscure or imperceptible *) is that * which is not pronounced distinctly as in حَادِه (a house).

مُلْعُوتِي هَا is that * which has a distinct sound as in كُرْه (a knot),

Exercises.

سکون What is meant by حُرَّكَابْ ؟ What does حُرَّكَابْ signify ? Distinguish between حُرَمْ and وَعْ . What are the signs of حُرَمْ and تَدْوِينْ ? How is تَدْوِينْ expressed in Persian ? And how in Arabic ? Define نَسْدِيدْ and مَدْ giving two examples of each

انواع مقصورة و المدودة Distinguish between the مقصورة and the مدودة What do you mean by مدودة و المدودة ? What other name is given to it ? Give as many words as you know that have مدودة و المدودة . When is the letter مدونون called المدودة ؟ What is the difference between های مخففی and های ملغوظی — Illustrate your answer by examples.

II. Parts of Speech

The different classes into which words are divided are called احراط کیم (parts of speech).

There are three parts of speech (1) اسم (Noun) (2) فعل (Verb) and (3) حرف (Particle)

Under اسم (Noun) the Persian Grammarians include اسماء (Substantives), ضمائر (Pronouns), اسم فاعل-اسم مفعول (Adjectives), مفعات (Participles) and مصادر (Infinitives), their فعل is the same as the English Verb, and their حرف (Particle) includes Adjectives, Prepositions, Conjunctions and Interjections.

(1) *The Noun* اسم

The name of any thing we can think of living or lifeless is a اسم (Noun) as کتاب (book) علم (knowledge)

اسم Nouns are either (1) مفرد (Proper) or (2) معمور (Common) مفرد (Proper) is the name of any individual person or thing, as علی (Ali) and کھدو *

اسم معمور (Common) is a name which can be given to any thing of a certain kind or class, as مرد (man) شجر (tree) خانہ (house)

اسم (Noun) has عدد (Number) جنس (Gender) and حالت (Case).

(a) *Number* عدد

عدد (Number) shows whether one is meant or more than one When اسم denotes one thing, it is said to be واحد (singular) When it denotes more than one, it is said to be مع (plural).

All classical languages such as Arabic, Sanskrit, Latin, Greek have a dual form (تَسْبِيْه). Some Arabic nouns of the dual number are used in Persian as کوَيْن (the two worlds) مُرْقِيْن (two parties).

Rules for the formation of Plurals

GENERAL RULE.

(1) The plural is generally formed by adding ا (for the animate objects) and ه (for the inanimate objects) to the singular in Persian as جانوران (a man) مردان (men) حادور (an animal) میوه (animals) کتاب (a book) کتابها (books) چیز (a thing) چیزها (things)

SPECIAL RULES.

(2.) If the (animate) noun ends in الف (alif)

the letter پ is inserted before ان in the plural as دانیاپ (wise men)

(3.) When nouns ending in های محتوی (the obscure s) have occasion to add ان, the s is changed into گ as مرشدگان (an angel), مرشدگان (angels).

(4.) When such nouns have occasion to add ها, the final s of the singular disappears if it is retained as برد ها (curtain), برد ها (curtains) and is retained if it is گر ها های محتوی as گر (a knot), گر ها (knots)

(5.) When the singular ends in the imperceptible s, the plural is sometimes formed by adding ات after changing s into س as قلعه ات (a fort), قلعه ات (forts), بروگات (a village) بروگات (villages)

(6.) Sometimes the plural is formed by adding اب to the singular (specially Arabic words) as نصیعاب (compilations,) مکاب (houses)

(7.) Some Persian nouns have their plurals formed by adding either ان or ها as درخت (a tree), درخت ها (trees), سارو (an aim), ساروها and ساروها (trees),

(aims, تَسْوِيَة (thirsty), چراغ (lamp), اسرو (eye-brow),
چشم (eye), گناه (sin), دست (idol), دیده (eye), are other
examples.

*The following Arabic plural forms are often met
with in the Persian Language.*

Singular, Plural, Meaning,	مُعْدِي جمِع واحد	مُعْدِي جمِع واحد
اطفال طفل (children)	علمان علم (boys)	
ارمند رمان (times)	عالما عالم (learned men)	
كتاب کتب (books)	دعوى دعوي (claims)	
دولت دول (wealth)	جوهر جواهر (jewels)	
ساکن سکنه (Residents)	فقاذه فحاصي (judges)	
حبل حبال (mountains)	روضه رياض (gardens)	
كریم کرام (nobles)	علوم علم (sciences)	
تیحان لطائف (towns)	لطیفه لطائف (puns)	
اعبیا عدبی (rich men)	مصادیق مصادرون (subjects)	

(8) Some nouns have two plurals with different meanings as 1. عروس (bridegrooms)
2. عرايس (brides) 1 حال خدلان (moles on the face)

کاٹھوں

2 عوام 1 عام (mob) 2 احوال (maternal uncles) , 1 اسات 1 بیت (couplets) 2. دیوب (houses) اعوام (years)

(9) Some nouns though plural in form are singular in reality, as دندان (a tooth), حبایان (flower-bed), مادیان (a mare), ماسکیان (a hen), سامدیدان (a morning), تارگان (a merchant), شهبان (a shepherd)

(10) Adjectives used as nouns have their plurals formed by adding ان to the singular as خوبان—خوبان (fair ones) سیکوان—سیکوان (the virtuous).

Exercise

- (a.) How many parts of speech are there in Persian ? Compare them with the English parts of speech . What are the two kinds of مُعْلِّم ? Define them.
- (b) What is the Persian word for number ? What are the two numbers ? What languages have three numbers ? How are plurals formed ? Mention six words that form

, their plural by adding اں as well as by لے. X Mention six nouns in which (1) the final ة is changed into و and (2) it is dropped. Some have two plurals with different meanings, illustrate this statement by examples How is the plural of compound nouns formed. Give some Arabic plurals used in Persian Mention three singular nouns that are plural in form. When are adjectives used in plural.

(b) Gender, جنس

There are two sexes تکمیر (masculine) and تانیت (feminine) The names of males are called ذكور the names of females نساء In Persian the lifeless things have no gender

Words applied to both the sexes are said to be of the Common Gender, as, بچہ a child, صریب a parent There are three ways of distinguishing Gender

I By a different word

<i>Masculine,</i>	<i>Meaning,</i>	<i>Feminine,</i>	<i>Meaning,</i>
پدر	father	مادر	mother
درادر	brother	حواهر	sister
پسر	son	دختر	daughter
حصہ	father-in-law	خوشنده من	mother-in-law
مرد	man	زن	woman
حروس	cock	عاسکنیان	hen
شوہر	husband	روحہ یا زن	wife
ناکتختہ	bachelor	دوسیرہ	maid
نادشاہ	king	لبیگم	queen
اسب	horse	مادھان	mare
خداوند	Lord	حاتون	lady

II By using در (male) مادھ (female) after nouns as.

<i>Masculine,</i>		<i>Feminine,</i>	
کارڈر	bull	گاؤ مادھ	cow

معلم	teacher,	معلمة	teacheress
شیر در	lion,	شیر ماده	lioness
کلکسک تر	cock sparrow	کنکسک ماده	hen sparrow
سگ در	dog,	سگ ماده	bitch
شتر در	he-camel,	سترو ماده	she-camel
فیل در	he-elephant	فیل ماده	she - elephant
سلطان	sultan	سلطانه	sultana
صیہی	boy	صیہیه	girl
قاتل	murderer,	قاتله	murderess
وارت	heir,	وارنه	heiress
مصنف	author,	مصنفة	authoress
ملک	king,	ملکه	queen
والد	father,	والده	mother

اے, old man or woman, بیوہ a widow or widower
 نبیوہ a nephew or neice دوستدار a friend, صوبی a patron, &c, are the nouns of the Common Gender.

Exercises

What is the Persian equivalent for Gender?

How many sexes are there in Persian? Name them? What are the three ways of distinguishing Gender? Give three examples of each. What is the Feminine of حاکم—پیغمبر—صبی—کوسمیدن—سینه—حیره—بیرونیہ—حوالہ رادہ ماڈیان—گاو مادہ—سگ نر—سوارا—ساحر—صرف—خر—غزال—رن—شہر Give three examples of nouns in the Common Gender

(c) Case حالت

حالت (Case) shows the relation of a noun to another word in a sentence. Persian nouns have three Cases

فاعل معقول مضارف (the Nominative), (the Accusative), (the Genitive or Possessive).

فاعل signifies the doer of a thing, معقول denotes the object to which something is done, as in the sentence, سوہن لال کتاب خرید (Mohan Lall pur' a book), and سوہن لال صندوق آورد (Sohan Lal

فاعل سوہن لل موهن (Lal and Mohan) are and مفعول کتابی صدوری and کتابی are مفعول.

مضاف الیہ denotes the possessor or owner as (Sohan Lall's book). Possession is expressed by اضافت (connection).

اضافت is a connecting link between two or more nouns, as علم موهن لل (Mohan Lall's pen).

1. It is generally expressed by ریز added to the مضاف (governing noun) as in the above example.

2. When a noun ends in هاے محتفی the اضافت is expressed by سدھ سدھ (God's slave).

3. When a noun ends in ای، ای، ای the اضافت is expressed by پائی دیواری ای (the foot of the wall), دوی گلی ای (the scent of the rose), قاضیی شہری ای (the judge of the city)

4. When two or more nouns are used as مضاف، اضافت is given to the last as وسپ، وشتر، ونیل ملک (the horse the camel and the elephant of the king).

5. The words صاحب (master) اس (son) and سر (head), &c , when used as مصاف generally omit سر as مصاف (a pious man) سر خیل (a chief) This omission is called اضافت (Vide Translation exercises No III)

As a rule مصاف (the governing noun), should always precede مصاف الیہ (noun governed), as قلم (my pen) Sometimes in poetry this order is reversed, and اضافت is expressed by را as را تسدید (the mind of a thirsty man is not eager for flesh water) Like the English language the مفعول—فاعل in Persian are alike in form The two cases are known by their position and sense.

The word را is added to a noun, when it is used as مفعول ثابی (in the Dative Case), as موهن عال (I have given a book to Mohan Lall.)

Sometimes the particle ا is prefixed to a noun in the Dative Case, when را is used as the sign of

آن فلم را سوهن لال دادم
(I gave that pen to Mohan Lall)

The Vocative Case مصادی is generally expressed by using ای (O) ای پا-با (Oh !) before a noun as, اے مرد (O man) اوپالاس (Oh God) یا خدا (O people), or by affixing الف to the noun as بزرگی دها (O Lord) سرگی دها (O giver of greatness, I am helpless)

The Ablative and Locative Cases are expressed by means of در and از respectively as در کالج از طالب علمی این کتاب گرفته بودم (In the college I took this book from a student) According to the Persian Grammar در (in) and از (from) are Preposition and the nouns following them are مفعول (governed) or در may be called and مظروف—کالم

Declension.

Singular,	Flural,
فاعلی Nom. پسر	جمع sons پسران
مفعمولی Obj. پسر را	sons پسران را

اصافی Gen. (کلاه) پسران (کلاه) پسر The cap of a son } The cap of sons.

Exercises.

What is حالت فاعلی ? What does it express ? What do حالت معمولی and مضاف denote ? Distinguish between اضافت and مضاف. Define اضافت. What are the signs of اضافت ? When two or more nouns are used as مضاف which of them is followed by اضافت ? If nouns end in حرف علت how is اضافت expressed ? Exemplify حالت فاعلی and حالت معمولی in four different sentences. Use the following words in طعل—**حالت اضافی** گل (a flower), سگ (a dog), اس (a horse), فیل (an elephant), کارد (a knife), کتاب (a book), پسران (sons), مردمان (men) and ماه (the moon). What is the Vocative Case called in Persian ? give three examples Decline عمومی (uncle), موسیش (a rat), کن (a house), and گوساله (a calf).

Mention the Number, Gender, and Case of the nouns in the following sentences

چیزے در جهان بیدا نمیشود که آخرش نیست دیاشد—ریدا خادم به بوار درش خصوصیت میدارد—^{تصحیح} سجد میروند—سوهن را دیدم که کتابس ده ردید—طالب علمی و ارام طلبی هردو جمع نمیشود آدمی را آدمیت لارم است—فصله لکھندو ار فیض آسان چهل کروه است—ای طعل بیا و بگو—درجہ استاد اروالدین کھتو نیست مشکلے دیست که آسان نسود—دل بخدا دستم بدعما

(II) صفت Adjective.

Persian Adjectives are indeclinable and in construction they follow the substantives which they qualify. The nouns qualified by صفات are called مضاف which like موصوف are followed by اضافت. The rules of the use of اضافت already given hold good as well in the case of موصوف also.

صفات may be divided into three kinds.

1 صفات کیفیت (Adjectives of Quality) as سیاہ (black) دیک (virtuous).

2 اعداد کمیت (Adjectives of Quantity) as هم (all) چهار (four).

3 اسم اسارة (Demonstrative Adjectives) as این (this) and آن (that)

1 *Adjectives of Quality.*

All صفات have three degrees of comparison

1. تفصیل بعضی (Positive) 2. تفصیل بعضی (Comparitive.) 3. تفصیل کل (Superlative)

تصصیل بعضی expresses the simple quality as نیک (good), بد (bad), تر (more virtuous), بدتر (worse), and the highest or lowest degree, as ترین (most virtuous), بدترین (worst).

The تفصیل بعض is used when two objects are compared. It is followed by ار which expresses the idea of the English word 'than' as موهن ار سوہن بدتر است (Mohan is worse than Sohan).

مُوهن دك ترین همه طالب علمان است (Mohan is the worst of all the students) is used when more than two objects are compared as, اصوات (sound) and be followed by a noun in the plural number.

The Arabic trilateral Adjectives form the Comparative by Prefixing الـ to the trilateral root as اکدر (older), اصغر (younger). The superlative degree is formed by prefixing الـ to the comparative as الـاکدر (the oldest or greatest)

In some cases the Arabic Adjectives of the Comparative degree are considered as Positive in Persian and have their Comparatives formed by adding تر , as ادنی تر (lower), اولی تر (higher). The Positive form ده is often used as Comparative, as دروغ مصلحت آمیز ده ار راستی و نفع ادگیر (Falsehood mixed with godness is better than truth that produces mischief.)

2 *Adjectives of Quantity*

اعداد (Adjectives of Quantity or Numeral

Adjectives) refer to number. They are divided into دانتی (Cardinal) and صفاتی (Ordinal).

(1) اعداد دانتی denotes the idea of how many as چهار (four).

(2) اعداد صفاتی denotes position in order , as چهارم (fourth) .

Cardinal Adjective.

پک	One
دو	Two
سے	Three
چہار	Four
پنج	Five
شش	Six
ھفت	Seven
ھٹھ	Eight
اے	Nine
اے	Ten
اے رہ	Eleven
اے دوارہ	Twelve

Ordinal Adjective

پنجم	First .
دوم	Second
سوم	Third
چہارم	Fourth
پنجم	Fifth
ششم	Sixth
ھفتم	Seventh
ھٹھم	Eighth
نهم	Ninth
دھم	Tenth
یارہم	Eleventh
دوارہم	Twelfth

سیزده	Thirteen	سیزدهم	Thirteenth
چهارده	Fourteen	چهاردهم	Fourteenth
پانزده	Fifteen	پانزدهم	Fifteenth
شانزده	Sixteen	شانزدهم	Sixteenth
هفتم	Seventeen	هفتم	Seventh
هیجده	Eighteen	هیجدهم	Eighteenth
نوزده	Nineteen	نوزدهم	Nineteenth
سیست	Twenty	سیست	Twentieth
سی و یک	Twenty-one	سی و یکم	Twenty-first
سی و دو	Twenty-two	سی و دوم	Twenty-second
سی و سه	Twenty-} three	سی و سوم	Twenty-third
سی و چهار	Twenty-} four	سی و چهارم	Twenty-fourth
سی و پنجم	Twenty-} five	سی و پنجم	Twenty-fifth
سی و ششم	Twenty-six	سی و ششم	Twenty-sixth
سی و هفتم	Twenty-} seven	سی و هفتم	Twenty-seventh
سی و هشتم	Twenty-} eight	سی و هشتم	Twenty-eighth

Twenty-nine }

سی	Thirty
چهل	Forty
پنجاه	Fifty
ستہ	Sixty
ھفتاد	Seventy
ھشتاد	Eighty
دووں	Ninety
صد	Hundred

Twenty-ninth سیت و نهم

ام	Thirtieth
چھتم	Fortieth
پنچاہم	Fiftieth
ستھتم	Sixtieth
ھفتادم	Seventieth
ھشتادم	Eightieth
نوم	Ninetieth
صدم	Hundredth

N.B. — It is quite evident that the ordinal number is formed by affixing م to the cardinal number and giving صم to the last letter.

3 اسم إسارة [Demonstrative Adjective]

اسم إسارة (Demonstrative Adjective) is applied to a person or thing near at hand , as این کتاب (this book) and اس مرد (this man) , or to a person or thing at a distance as آن کتاب (that book) آن مرد (that man) When اسم إسارة سعید—آن اسم إسارة مرد—آن این and آن are applied to persons, their plural forms

are ایساں (these) and آں (those), and when to things their plurals are ایدے (these) and اے (those). It is a peculiarity of the Persian language that when a Noun whether Singular or Plural is preceded by اسم اشارة (the latter is always in the Singular form as آں رہان (this woman), ایں رہان (these women), likewise آں مرد (that man), آں مردان (those men.) The plural forms ایہم اے ایں ایمان are never followed by Nouns because they themselves become Nouns as ایمان عالم اند و ایہاں جاہل (these are learned and those are ignorant) The Noun coming after the اسم اسارة مسار الیہ (the Noun demonstrated) The Indefinite Article *a* or *an* is expressed in Persian by یک حرف یک as مرتے (a man) or یک as یاے محتول (a word), while the Definite Article *the* by آن as آن مرد (that man.)

Exercises.

What are the three classes of صفت? What is its position in a sentence? What are the degrees of

comparison in the Persian language and how are they formed? What does تعمیل نمایی express? also تعمیل نهض and تعمیل کل تعمیل نهض When is used, and when تعمیل کل? What word expresses the idea of *than* in Persian? What Positive form always expresses the idea of Comparative? What are the names of the Cardinal and Ordinal numbers in Persian? What do they denote? How are the Ordinal numbers formed? Give the Persian equivalent for 7th, 8th, 30th, 3rd, 5th, 100th. [Name the آسماء اشاره.] Give the double forms of their plurals and also mention why they admit of these double forms. What is the peculiarity of the Persian language in the use of اسم اشاره with other Nouns? How are the Arabic Comparative forms used in Persian?

(3) ضمائر Pronouns

The ضمیر is a word used in place of a noun. The principal classes of ضمائر are (أ) اسم ضمیر (Perso-

nal Pronouns) (b) اسم مستتر (Reflexive Pronouns) (c) اسم استفهام (Interrogative Pronouns) (d) اسم موصول (Relative Pronouns.)

(a) اسم ضمير (Personal Pronoun).

ضمائر are used for nouns in different persons. Like English there are three persons in Persian. منکم (First Person) denotes the person speaking ; مخاطب or حاضر (Second Person) denotes the person spoken to ; and عايس (Third Person) denotes the person or thing spoken of.

ایشان (I), ما (we), تو (thou), شما (ye), they are ضمائر منفصل (Isolated) and ضمائر متصل (Affixed). ضمائر متصل are sub-divided into مبارز (expressed) and مستتر (understood) : م in گفتم is مبارز ; گفته in م is مستتر and اور (understood) in گفت is ضمائر متصل.

ضمير متصل is that which can be used without the help of a word as ضمیر متصل (I) can only be used in connection with some word, as م in دادم (I gave.)

صَمِير مُعَصْل The declension of

وَاحِدَة SINGULAR

وَاعْلَمَي Nominative

مُتَكَلِّم	First	مِنْ	I
مُحَاطَة	Second,	تُو	Thou
عَازِف	Third	أَوْ	He

مَعْوِي Objective

مُتَكَلِّم	First	مِنِّي	Me
مُحَاطَة	Second	تَرَا	Thee
عَازِف	Third	أُورَا	Him

إِصَادَى Possessive

مُتَكَلِّم	First	كِتَابٌ مِنْ	My book
مُحَاطَة	Second	كِتَابٌ تُو	Thy book
عَازِف	Third	كِتَابٌ أَوْ	His book

حُمَّاج Plural

وَاعْلَمَي Nominative.

مُتَكَلِّم	First	مَا	or	مَا يَأْلِي	We
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مُحاطب	Second	شما	or	شمايَان	You or ye
غائب	Third			ايسان	They

مفعولي Objective.

متكلم	First	مرا	or	مرايَان را	To us.
مُحاطب	Second	شما	or	شمايَان را	To you.
غائب	Third			ايسان را	To them.

افتراضي Possessive.

متكلم	First	كتاب ما	Our book
مُحاطب	Second	كتاب سما	Your book.
غائب	Third	كتاب ايسان	Their book.

N. B.—It is quite evident from the above table that there is no distinction of form as regards Gender like English, between Pronouns of the First and Second Persons.

م (for the First Person Singular) ي and (for the second) and ش (for the third) are عمايُون متصل as دلم (my heart), سرت (thy head), میخواهی (thou readest) and دستش (his hand),

م (for the First Person Plural) د (for the second) and د (for the third) as گفتند (we said) گفتهید (you said) and گفتهند (they said.) In کرد (he did) the صمیر is مترس.

Exercises

What is مترس? Name the principal kinds of صماور What do صماور اصل show? Name them In what point does English resemble Persian. Name all the اصل in a tabular form indicating Number, Person, and Case Give the Number and Person of the following صماور — صماور اصل — صماور ایمان — صماور آمدید Define صمیر and متصل and distinguish between مترس and مترس Compose 6 sentences having a different form of صمیر

(b) اسم مترک *Reflexive Pronoun*

خودش — خود — اسم مترک is expressed by حواسی and حواسی Then English equivalents are own and self These are indeclinable and are used

both for males and females. The word خود is sometimes added to the Nominative Case to render it emphatic; as من خود رتم (I went myself). When in the Nominative and Possessive Cases used in a sentence, the reference is to the one and the same Person, the Possessive is changed into Reflexive من کتاب خود میخوادم as خویشتن or خویش—خود (I read my book) This sentence originally stood thus تو کتاب من میخوادم— like-wise تو کتاب تو میخوادمی was originally تو خویش میخوادمی Thou readest thy book.

(c) اسم استفهام *Interrogative Pronoun*

The اسم استفهام is used in asking a question and کدام (who) relates to person as کیسٹ کی کدام (who) is the man that stands at the door) کیسے refers to things as کیا خود را درخندہ دران درخندہ (what is that thing which thou art gazing at) The word کیم (which signifies "how many" is applied to both persons and inanimate things as

چند کیس در آن چهل نو داشت (how many men were present in that assembly)؟ چند کتاب رور صورہ میتوانی (how many books do you read every day).

(d) اسم موصول *Relative Pronoun.*

The اسم موصول is that word which without the use of a sentence called مصلح cannot be either the Subject (Subject), مُبَدِّل (Predicate) حدر (Nominative) or مُعَوِّل (Objective), as هر کوئی آمد عمارتے تو ساخت (He who came, built a new house), هر کوئی عالم است (He who is learned, is respectable) هر کوئی هر آئندہ وچہ and هر آئندہ هر کوئی هر آئندہ are used for persons and وچہ for things.

GENERAL RULE — Every اسم مکر (Common Noun) may be converted into موصول by affixing پکی to it, as فیض راغ در دیر در دیده دودم سار ده دط، آمد ویض راغ (The boy whom I had seen yesterday in the view again came in view) The sentence در ویض راغ دودم دیده دیر is called also (explanatory sentence)

Exercises.

Define اسماء مسخرة، Name them and give their uses What are اسماء استعهام and how are they used ? Define اسم موصول and give the general rule of its formation. Illustrate your answers with examples.

IV. فعل Verb.

The فعل is a word which declares something, as موهن سبق حود میخواهد (Mohan reads his lesson). That which is spoken of is called مفاعل (the Subject of the Verb) and that to which something is done is called معفعول (Object)

1. افعال (Verbs) are divided into مُعْلَم (Intransitive), as او میدرود (he goes), and مُتَعَدِّدٍ (Transitive), as آدم را نامه مینویسد (the man writes a letter). A Verb in the Infinitive Mood always ends in ن or ت; as آمدن (to come) and روند (to go)

فعل احرام (Intransitive) denotes an action that

does not go beyond its مفعول (Transitive) signifies that action which passes from the مفعول to the مفعول, as in the above examples

2 افعال are divided into معرفت (Active Voice) and معروف (Passive Voice). The فعل معرفت denotes that the subject of the Verb acts, as موهن اسپ حود را نفرخست (Mohan disposed of his horse). The فعل معروف denotes that the Subject of the Verb is acted upon, as آن اسپ فروخته سده است (the horse has been disposed of). One of the eleven letters د، ن، م، ف، ش، س، ر، ت، ح، ا always precedes د or ت the sign of مصدر (Infinitive).

صورت Mood.

صورت (Mood) shows the manner of an action,

1. صورت مذاییہ (Indicative Mood) simply declares a thing, as او میخواهد (he reads)

2 صورت امریہ (Imperative Mood) commands or entreats, as مرا معاف داریں, سخوان (read), (excuse me)

3. صورت شرطیہ (Conditional) states a thing conditionally as اگر او می آید من ہم حواہم رفت (If he comes I will go)

4. صورت مصدریہ (Infinitive) simply names the action and is not limited by Number and Person as خنون (to sleep)

N. B.—Properly speaking the names of Moods are unknown to the Persians, who blend them with the Tenses. The Potential Mood expressed by the aid of the Auxiliary Verb من میتوادم حواہم توادستم, as (I can read).

Exercises.

What is a verb? What are the two classifications of it in Persian? What letters always precede the sign of Infinitive? What is ن and ئی? How many moods are there in Persian? How are they generally used?

तense

The tense is a change in a Verb to express

time In every language there are three principal divisions of time—**ماضی** (Past), **حال** (Present), and **مستقبل** (Future).

The **ماضی** is divided by the Persian Grammarians into 1. **ماضی مطلق** (Simple Past). 2 **ماضی بعید** (Past perfect) 3 **ماضی فردی** (Present perfect) 4. **ماضی اسلهواری** (Imperfect) 5 **ماضی احتمالی** (Dubious) and 6. **ماضی تمدّنی** (Optative)

Besides the forms of the Verbs already given there are **مصارع** (Aorist) that has the idea of both the present and future times, **امر** (Imperative), **نکری** (Prohibitive) and **مستقبل** (Future).

Rules for the formation of Tenses.

1 The **ماضی مطلق** of **واحد عاید** is formed by dropping the last letter **ن** of the **مصدر**, as from **کرد**—**کردن** (he did); **جمع عايس** is formed by affixing **د** to the **متكلم** as **کردند** (they did), **واحد عاید** by **م** as **کردم** (I did), and **جمع متكلم** by **ن** as **کردند** (we did).

2. The ماضی قریب (Present Perfect) is formed by affixing ؛ followed by است to کرده است as ; ماضی مطلق (he has done).

3. The ماضی بعد (Past Perfect) is formed by changing ماضی فریب into سود است as کرده سود (he had done).

4. The ماضی احتمالی (Dubious) is formed by changing ماضی فریب into ناشد است as کرده ناسد (he might have done).

5. The ماضی استمراری (Imperfect) is formed by prefixing م to the مطلق as میکرد (he was doing).

6. The ماضی تمنائی (Optative) is formed by (affixing م to the نای مکمل as کردم as ; ماضی مطلق (I wish he did).

It has already been mentioned that the sign of the مصدر is either دن or نن with the exception of آستن (which means pregnant) preceded by any one of the eleven letters grouped thus ; شر دم ار سخن دے (my honor is on account of his words).

Following are the rules given for ascertaining the امر (Imperative).

I. Infinitives in ادن and یدن reject these endings for the امر, as فرستادن (to send,) (send thou) پرسیدن (to ask,) (ask thou) A superfluous ا is generally prefixed to it, as مگو (say,) سین (behold)

Exceptions—دادرن (to give,) چیدن (to collect,) ردن—آمدن—بین (to come,) دیدن—چین (to strike,) آمادن—ستار (to seize,) ستادن—رن (to prepare,) کشان (to bring forth,) کسادن—را (to open,) ردن—اما نزیدن—شدو (to hear,) افرین (to create,) اوریدن (to choose,) گرین

II. Infinitives in دن, reject this termination and substitute آی or ستدن for the Imperative, as ستدن (to praise,) ستا (to stink) or ستائی

Exceptions—سدن (to be) or بودن (to become,) بودن—درودن (to neigh) درودن—تسو (to hear) عدون (to slumber) شدو

III Infinitives in دن preceded by ر or ن reject

the termination دن for the امر; as بُروردن (to cherish) کددن—بُرور (to dig)

Exceptions—آوردن—آور (to bring,) or آزرن—آزد (to bear) میردن—میر (to die) کردن—کر (to do) سپردن—سپر (to vex) افساردن—آزار (to press) شمردن—شمار (to entrust) سمار (to reckon)

IV. Infinitives in چ preceded by ح reject ح and change ح into چ for the امر; as اساحتن (to throw),

Exceptions—شداس (to know) دروختن—درختن (to sell) سنجیدن—گسل (to break) گستاخ (to weigh)

V. Infinitives in س preceded by ح reject both the ح and س for the امر, as ریستن (to live).

Exceptions—ستن—ستد (to seek) خواستن—خیر (to wish) حاستن—جو (to mix or join) جستن—بیود (to leap) شستن—روی (to escape) رستن—رہ (to grow) کاستن—شکن (to wash) سکستن—سوی (to break) کسختن—کاٹ (to diminish) سستن—گسل (to break) نسادن—نشیہ (to cause to sit) نشان

VI Infinitives in تُن preceded by ش reject
and change دار (to have) into داشتن (to have) as
(to sow) کاشتن—کار (to kill) as

Exceptions—گرد (to become) (to
 write) امراستن—هل (to quit) (to exalt)
 کس (to sow) کار (to kill) کشتن—کسر (to kill)

VII Infinitives in تُن preceded by ف generally reject
and change دار (to have) into ف for امر (to
shine) but in some verbs the ف remains un-
changed, as نافتن (to weave) ناف

Exceptions—حسب (to sleep) (to
 go) کوی گوئن—گیر (to say) (to take)
 سعتن—پدیر (to bore or string)
 شدو شدعتن—شگفت (to hear) (to blow)
 کاو کاون (to dig)

The **امر** is formed by prefixing م to the **امر** ;
 as مپرس (do not ask) --

Exercises

What are the three Tenses in Persian ? Into

how many kinds is the ماضي divided ? Give the rules for the formation of each of them, and give also two examples of each . Relate the seven rules for the formation of امر, and give examples of each ; and also mention at least four exceptions to every rule. How is the بعدي formed ? Give the امر of the following Verbs).

سستن—اورختن—مروختن—رستن—گفتن—دیدن
دان—سرخا ستن
and

Verb (continued)

مضارع—AORIST

The مضارع (Aorist) is formed by affixing ا to the امر, and giving the حرکت of سر, to the last letter of the امر; as کند کن (he may do) It gives the idea of both حال (Present Tense) and مستقبل (Future Tense)

حال Present Tense.

The حال (Present Tense) is formed by pre-

fixing می or همی to the مضارع ; as مکرر (he does) می همی گوید (he says)

مستقبل Future Tense

The مُستقبل (Future) is formed by using the various forms of the Verb حواستن (to wish) before the خواهم کرد , ماضی مطلق as حواشد کرد (he will do), ماشی مطلق (I will do) In the principal Verb remains the same, while the auxiliary Verb حواهد undergoes changes to indicate a variety of Persons and Numbers , as حواهم کرد (I will do,) حواهی کرد (Thou wilt do,) حواهند کرد (they will do) and so on

Exercises

How is مضارع formed ? What time does it indicate ? Give the مضارع of the following مصادر —

ردن — شدن — دیدن — تابتن — کاستن — آهیختن — گسیختن
چیزون — پیمودن — شدیدن — ریستن — چیندن
How is حال formed ? give examples What is the Persian name for

Future Tense, and how is it indicated? Conjugate all the Numbers and Persons of the مصدر خواستن in the Future Tense.

1. فعل معروف (Active Voice).

Conjugation of the مصدر کردن (Verb to do) in all its forms

I ماضی Past Tense.

1 ماضی مطلق (Preterite or Indefinite Past).

واحد Singular.

(1.)	متكلم	کردم	I did
(2.)	محاطب	کردی	Thou didst
(3.)	خاذب	کرد	He did

جمع Plural.

(1.)	متكلم	کردیم	We did
(2.)	محاطب	کردید	You did
(3.)	خاذب	کردند	They did

2 ماضی فریب Perfect Tense."

واحد، Singular.

- | | | | |
|------|-------|----------|----------------|
| (1.) | متكلم | کرده ام | I have done |
| (2.) | محاطب | کرده | Thou hast done |
| (3.) | غائب | کرده است | He has done |

جمع *Plural.*

- | | | | |
|------|-------|------------|----------------|
| (1.) | متکلم | کرده ایم | We have done |
| (2.) | مخاطب | - کرده اید | You have done |
| (3.) | غائب | کرده اند | They have done |

3 ماضی عید Past Perfect.

Singular.

- | | | | |
|------|-------|-----------|-----------------|
| (1.) | متكلم | کرده بودم | I had done |
| (2.) | محاطب | کرده بودی | Thou hadst done |
| (3.) | غائب | کرده بود | He had done |

جمع *Plus al.*

- (1.) متكلم كودة سوديم We had done

- (2) مخاطب كرده بوديد You had done
 (3) غائب كرده بودند They had done

4. ماضي ناتمام *Imperfect*

واحد *Singular*

- (1.) متكلم مي كردم I was doing
 (2.) مخاطب مي كردي Thou wast doing
 (3.) غائب مي كردد He was doing

جمع *Plural*

- (1.) متكلم مي كرديم We were doing
 (2.) مخاطب مي كربيد You were doing
 (3.) غائب مي كردد They were doing

5. ماضي احتمالي *Dubious*

واحد *Singular*.

- (1.) متكلم كده باشم I might have done

- (2.) مخاطب مخاطب کرده باشی {Thou mightest have
done
(3) عائب عائب کرده باشد He might have done

جمع Plural

- (1) متکلم کرده باشیم We might have done
(2) مخاطب کرده باشند You might have done
(3) عائب کرده باشند They might have done

6 ماضی دعاوی Optative.

- واحد متکلم کردمے I wish I did
واحد عائب کردی I wish he did
جمع عائب کرددے I wish they did

N B —It admits of the above three forms only

II مصارع Aorist

واحد Singular

- (1) متکلم کدم I may do
(2) مخاطب کدی Thou mayst do
(3) عائب کدد He may do

جمع *Plural.*

(1)	متکلم	کارم	We may do
(2)	مخاطب	کارید	You may do
(3)	عائزب	کارند	They may do

III. مستقبل *Future.*

واحد *Singular*

1)	متکلم	خواهم کرد	I will do
(2)	مخاطب	خواهی کرد	Thou wilt do
(3.)	عائزب	خواهد کرد	He will do

جمع *Plural.*

(1)	متکلم	خواهم کرد	We will do
(2)	مخاطب	خواهید کرد	You will do
(3.)	عائزب	خواهند کرد	They will do

IV حال *Present.*

واحد *Singular.*

(1.)	متکلم	میکنم	I do
------	-------	-------	------

(2)	محاطب	میکنی	Thou dost
(3)	عائے	میکندت	He does
		جمع	<i>Plural</i>
(1)	معلمکم	میکدیم	We do
(2)	محاطب	میکدید	You do
(3)	عائے	مکدید	They do

V امر *Imperative*

امر مطلوق

واحد *Singular*

(2) محاطب مکن Do you

جمع *Plural*

(2) محاطب میکدید Do ye

B امر دوامی *Progressive*

واحد *Singular*

(2) محاطب میکن or کردا میداش Go on doing

جمع *Plural,*

(2) می کنید تو کرده میباشید مخاطب Go on doing
 N.B.—In the First and Second Persons the Imperative is expressed by using کے ساید before the forms مضارع forms

امر مطلق *Simple Imperative*

واحد *Singular.*

- (1) متکلم ساید کہ نکدم Let me do
- (2) غائب ساید کہ نکدد Let him do

جمع *Plural.*

- (1.) متکلم ساید کہ نکدیم Let us do
- (2) عائب ساید کہ نکددو Let them do

امر دوامی *Progressive Imperative*

واحد *Singular.*

- (1) متکلم ساید کہ کردا می باشد
 { ناشر or ساید کے نکدم Let me go on (doing)

(2) ناید که کرده مخاطب { ناید که نکند or ناید که نمی‌دانست Let him go on (doing)

جمع Plural

(1) ناید که کرده می‌دانستیم متكلم { ناید که نمی‌دانستیم or ناید که نمی‌دانست Let us go on (doing)

(2) ناید که کرده مخاطب { ناید که نمی‌دانستیم or ناید که نمی‌دانست Let them go on (doing)

نہی Prohibitive

واحد Singular

(1) ناید که نکنم متكلم Let me not do

(2) مکن مخاطب Do not do (you)

(3) ناید که نکند عائب Let him not do

جمع Plural,

(1) ناید که نکنیم متكلم Let us not do

(2) مکنید مخاطب Do not do (ye)

(3) ناید که نکنند عائب Let them not do

حکم فعل مفعول Passive Voice

Is regularly formed by prefixing اسم مفعول (Past Participle) to the various Tenses of the Verb شدن

Conjugation of the Verb to beat
مصدر رُن (Verb to beat)
in its various forms,

I حال Present

واحد Singular

- (1) من ردة ميتشوم متكلم I am struck
- (2) توردة ميسوي مخاطب Thou art struck
- (3) او ردة ميسود عائب He is struck

جمع Plural

- (1) ما ردة ميشويم متكلم We are struck
- (2) شماردة ميشوند مخاطب You are struck
- (3) ايسان زدة غائب They are struck
{ ميسوند

II ماضي Preterite or Past

واحد Singular

- (1) من ردة سدم متكلم I was struck
- (2) تو ردة شدي مخاطب Thou wast struck
- (3) او ردة شد عائب He was struck

جمع Plural

- (1) ما ردة شدیم متكلم We were struck

- (2) سارده شدید مـ طـ You were struck
 (3) ایسان رده شدید عـ ئـ They were struck

III مستقبل Future

واحد Singular

- (1) من رده خواهیم شد متکلم I will be struck
 (2) تورده خواهی سد مخاطب Thou wilt be struck
 (3) ورده خواهد شد عاذب He will be struck

جمع Plural.

- (1) مارده خواهیم شد متکلم We will be struck
 (2) سمارده خواهید شد مخاطب } You will be struck
 (3) ایسان رده خواهد شد عاذب } They will be struck

N B—It will be a good exercise for the student
 to write out the paradigm at full length

The افعال معاون (Auxiliary Verbs) are
 خواستن (to wish) توادستن (to be) یوون (to be able) مـ دـ (to
 become).

The افعال مقتضی (Defective Verbs) are آهتن (to be fit,) شایستن (to be worthy of,) مایشتن (to draw,) سرشن (to create,) and هست (to exist.)

The اسم فاعل (Nomina Agentis) is formed from the امر by affixing هدہ گویندہ (a speaker) from گوی. In some cases it is formed by affixing الف to the امر, as دانہ (one who knows,) (one who sees). The above are called اسم فاعل قیاسی which are to distinguish them from اسم فاعل سماعی which are formed by affixing the terminations گر کار نان etc , to the Noun , as ر ر گر (goldsmith,) خداوند گار (master,) ناعداں (gardener)

The اسم مفعول (Nomina Patientis) is formed by affixing هدہ to the مطالی ماضی, as دوشنہ (written), from گشت (past) from نوشت

The اسم حالیہ (the Noun of condition) is formed by adding ان to the امر, as دالان (weeping) from دال, خدیدان (laughing) from خدید

The اسم وسیله (the Noun of instrument) is formed by a Noun and the Imperative, as چاروب (a fan), گاراہ کس (a fan),

(a broom,, فلم تراش (a pen-knife) , or by affixing ة to امز , as كويه, (that which beats) and هسته (a razor) .

The اسم طرف is expressed in Persian by using ایسم طرف &c , after Nouns, as گوهرستان (a garden,) آتشکده (a fire temple)

N. B.—The Arabic forms of مفعول—اسم فاعل اسم

اسم آله and اسم طرف are frequently used in Persian, as حاکم (a governor,) کاتب (a writer,) معناج (wounded,) مذکور (accepted,) مخلص (a key,) مغراص (a pan of scissoirs,) مجلس (an assembly,) معدن (a mine).

صیغه (which literally means a crucible) is the term used for Mood, Tense, etc , etc:

مصدر (which literally means a source) is the term for the Verb in the Infinitive Mood

There are two kinds of مصدر --

(1) اصلی (original), as دادن (to give), دیدن (to see)

(2) محلي (Persianised), as بیهمیدن (to understand,) and طلبیدن (to invite) from Arabic words بزم and طلب respectively

Exercises.

Conjugate مصادر آزاد in all its forms, and
 اسم فاعل مجهول and فعل معروف Define both as
 اسم مفعول Distinguish between فاعل and مفعول . اسماً مفعول as well as between مفعول and مفعول How
 are the formed ? Enumerate
 مفعولات the and مفعولات . What does
 مفعولات mean literally as well as technically ? Distinguish
 مصادر اصلی between اسم فاعل سماعی — اسم فاعل فیاسی and مصادر جعلی ; give an example in each case.

Verb (continued).

The Verb is used under the form of a Preterite, but with the sense of Present Tense, as — is.

- | | | | |
|------|---------------|----------|----------|
| (1.) | مَنْ كُلِّمَ | هُنْتَمْ | I am |
| (2) | مَنْ طَبَ | هُنْتَيْ | Thou art |
| (3) | مَنْ بَعْثَبَ | هُنْتَتْ | He is |

جمع *Plurāl.*

- | | | | |
|------|--------|------------|-----------|
| (1) | متّالم | هستَّالِمْ | We are. |
| (2) | محاطب | هستَّابْ | You are |
| (3.) | عاذُب | هستَّاعِذْ | They are. |

Such forms as شنیده سمع (I have heard),
 (Thou hast seen), are formed by affixing the
 Auxiliary Verb to the Preterite ارضی and
 frequently used in Persian

RULE

The فعل لارضی (Intransitive) may be turned
 into فعل متعدی (Transitive) and the فعل متعدی into
 (causal) متعدی بالواسطة ; by affixing آیدن to the
 2nd Person Singular of Imperative,) as from
 شایدیں—سستن (To make one sit), from
 دهایدیں—دادن (To cause to give) and so on

RULE

Every فعل مثبت (Affirmative) may be turned

into مُنْفِي (Negative) by prefixing the Particle لَمْ (not) to it; as from كَرَهَ—لَمْ كَرَهَ (he did not do)

There is a great difference between نَفِي (Negative) and نَهِي (Prohibitive).

The نَفِي simply denotes negation and every form of the Verb can be rendered with the exception of the اَمْر (Imperative); while نَهِي denotes negation with a command and only the اَمْر can be rendered نَهِي.

IMPORTANT RULES

1. The Particle لَمْ i.e. is superfluous which frequently comes before every form of the Verb, is always مُكْتَبَر, except when the first letter of the اَمْر has غَمَدَ and in that case لَمْ is مُضْمَمَ, as سَرَقَ went and سَرَقَ (do)

2. When the Particles نَفِي سَبَا زَانِدْ and نَهِي تَمِيمْ are prefixed to a Verb beginning with الْفَ that الْفَ is changed into يَ as.

From امداداحت — بیدادحت (He did not throw)
 " " — بیدادحت (He threw)
 " " — میندار (Do not throw)

3 Also when a Verb begins with الف مدددة (which is equal to two الف), one of them will be changed into ي and the other retained, as from بیاره (bring); بیار (don't bring); آوردن (he brought)

Exercises

What is the peculiarity about the use of the Auxiliary ستم است؟ Explain the terminations ستم ستم ستم ستم ستم (I have heard) ستم ستم ستم ستم ستم (Thou hast heard).

How is the فعل متعدی فعل لرم changed into فعل متعدی؟ Give 5 examples of each. Distinguish between دویی and دویی. How is the حرکت of the superfluons Particle ل distinguished? What changes does the Verb undergo when the Particles دویی، دویی or دویی is prefixed to it? Mention the Negative and the Prohibitive forms of the following --

دَوِيدَن — كَسْبَتَن — دَيْدَن — كَدَّاشَتَن — اَلَدَّاخَتَن .
 حَوْرَدَن — دَشَسَتَن — دَمَدَدَن — رَسَيْدَن and the
 Causal forms of دَوِيدَن .

ظرف Adverbs.-

The ظرف as a word which qualifies a Verb
 as در سریع (go soon.)

The Persian Adverbs are formed thus.

I. اسماء (Substantive) with or without a
 حرف (Preposition,) as في (any time) ش،
 در بیان (night) (perfectly) بخوبی، (secretly) بسریع.

II. صفات (Adjectives of the positive degree,) as خوب (well,) سخت (severely) (In fact all Adjectives may be used Adverbially)

III. حروف (Interrogative Pronouns) استفهام (Adjectives) or اسماء (Substantives) with اسماء (Substantives), as اینجا (here) ها، کدام طرف (in what direction).

IV. Some Arabic Nouns in the Accusative Case, as حال (presently), قصد (purposely)

The ظرف (Adverbs) are divided into four classes:

a. ظرف مکان (Adverb of Place), ارائجہ (thence), درون (or) ایدھو (hither), ارکھا (whence), آسو (or) درون (within); فرو (or) فرو (without); درون (under); هر کھاکھا کے (upon, above), سالا (where-soever) پیغم جا (somewhere)

b. ظرف زمان (Adverb of Time) ساہمداد (morning), شامگاہ (evening), دیرور (yesterday), پیش (last night), فردا (to-morrow), دیسپ (before), اکنون (now), اگاہ (then), ھمادھم (instantly), مکام (never), ھمیشہ (always), ھرگز (yet), بعداران (afterwards) ...

c. عد (Adverb of Number) بارے (once), بارے بیکھار (another time), بارے دوبارہ (twice), بارے بارے (thrice), بارے کاہ (some times), بارے چند بارے (several times), بارے بارے (many times), بیور ھم (also).

d. استعهام (Adverb of Interrogation) کو (when), اچھا (why), چگوڈا (how), کے (when), چند (how many)

N B.-- Arabic Adverbs are also used in Persian,
 كُن — اما (at length), اهل (never), آخر الامر (at length),
 (but); عيده (near); ايضا (also); مرحبا (welcome); مخصوصا (particularly)
 مخصوصا (especially); البته (verily); فرما (for-
 merly); في الواقع (in fact); ذريما (ever);
 في المثله (at last).

Exercises.

What is the Persian term for an Adverb ?
 Into how many classes are the ظروف divided ?
 What are ظروف مكان ? What are ظروف مان ? Make
 six sentences with Arabic Adverbs Make three
 sentences each with an Adverb of استعمال

حروف جار Prepositions

The حروف جار shows the relation of Nouns
 and Pronouns to certain words, as ارمدھاي تا آگرہ (I travelled from Delhi to Agra) سعر کردم

List of حروف حار Prepositions.

ا (from), س (with), در or اور (upon), لے (without), تا (up to), در (in), پر (except), پر (beneath), برای (for), ترمیان (towards), سختے (instead of), سویں (between), بعد (after), بیرون (without), مابین (between), علاوه (besides)

The rest of the Prepositions are, strictly speaking اسم or صفت having one of the above-mentioned حروف حار expressed or understood. In some cases the اسم is followed by اضافت, as ساتھی (under the tree), پردرخت (on the mountain), نزدیک مدرسہ (near the school), پیس تو (before thee), پس ان (after that).

Exercises

What is the حرف حار? What is حروف حار? What are followed by اضافت? Compose four sentences using the حروف حار followed by ا. Make three sentences each with حرف حار ending in ب.

Name the حرف حار مکرر in the following sentences.

پرنس ملیکیکوف ار اعیان دولت روس است—طبع
 رود بوحاسته بدریا گاهه گرد—در فیصر نام آتشباری شدیکه
 کستی سخاری خود دستگم—جید ار دهار اسی ها را دو اند ده
 دائب السلطنت در رکاب سود—دو اسپ را ریز دیوار فلجه
 دیدم

حرف عطف Conjunctions.

are also few in Persian. Many compound expressions are used as Conjunctions

List of عطف Conjunctions

a اگر (if), نه (but), که (that), هم (even)
 سپس (after), پس (other), یا (or), دیگر (also), و (and),
 چون (whenas)

b حالکه (therefore), تنازین (whereas in
 spite of), دعده اریکه (although), (after that);
 هرچند (although), قبل ازی (before that), پس ازی (after-
 wards)

حروف ددا و دندان *Interjections.*

حرف ددا is used to invite one's attention as دادی (O man) ! ایده را (O Lord) Sometimes the مخوا (O friend)! comes after a Noun , as in دادی! The Noun connected with ددا is called دنده and the statement given after دنده, is called مقصود ، as in ما علیکم السلام (O God feel pity upon us) در حال دنده and دنده is کریما' (O misfortune or grief) مقصود ما علیکم السلام

ایضا the Arabic حرف ددا is also used in Persian in connection with an Arabic Noun , as آدمیان حیان حاصل نیست (O people! the world is not the place of happiness) حروف دندان denote the passions and emotions of the speaker, as واحسنا-دوا بله ! (alas) ! دریعا ! (O misery) افسوس واسه ! (O misfortune or grief) ! The term مددوک is applied to the person or thing lamented , as درید ! (Oh) واریده ! (Oh Calamity) ! واصیتنه !

Exercises

What are Conjunctions called in Persian? Mention four expressions used as Conjunctions. Distinguish between حرف دادا and حرف دیده. Does حرف دادا precede or follow a Noun? Define مقصود بالدعا and give an example. What do you mean by مداعی and what by مددوب? Give two examples of each. What part of speech is رای?

Various significations of حرف

I الف is used in the following senses.
 1 اتصال (Copulative), as سراسر (entirely), 2 عطف (Conjunctive); as سبسا ورر (day and night), 3 ولای (superfluous); as اشتر for شتر (a camel); 4 فاعلی (Participle); as دانا (a knower), 5 مصدری (Infinitive); as درا (to be wide); 6 دایه (Interjection), as ها (O heart), 7 دعایه (benedictive); as شدم سعدی (says says شدم سعدی); 8 آهان آورن مرتورحمت کدان (may the Creator of the world bestow mercy on you), 9 تحسین کلام (for the beauty of the style); as گفت (he said), 10 مباركة

(for excess), as حوش (very happy), 10 فسمیہ (for oath), as حقا (by God), 11 متکلم (for the first Person), as ملادا (my shelter), 12 تدوین (for nunciation), as علا (by reason).

II The different uses of **و** are as follows 1 طریق زائد (superfluous), as درست (he went), 2 (indicating place), as سکانیہ تو رفتم (I went to your house), 3 معینت (giving the idea of with), as جہاں ای مراد رہے نہیں (brother, the world never remains with any one), 4 فسمیہ (expressing an oath), as بخدا (by God), 5 علت (cause), as دیدن او رفت (I went to see him), 6 استعادت (by means of), as پسمندیر سریش برد (he severed his head with a sword), 7 فرست (proximity), as بدرخت گل رسیدم (I went near a flower-tree), 8 اتصال (Copulative), as پہلو و پھلو (side by side), 9 ابتداء (commencement), as سام (I begin in the name of the Lord, the giver of life), 10 انتهاء (termination),

و آفتاب ر مسرق دمعرب م،

روان کردو گسترد گئی سرآپ

(from East to West he set in motion the sun and

the moon, and spread the earth on water). 11 این کلاه آن طفّل بده (give this cap to that boy), 12 معاوچه (exchange); as این کتاب بدر رویه خریدم (I bought this book for two rupees)

III The different meanings of **ت** are - 1 حطاب (Second Person Singular) as بسوت (thy son), 2 مفعولی (Objective Case); as گفتہت (I said to thee), 3 اضافی (Genitive Case), as فلمت (thy pen), 4 ائد (superfluous); as دالش (a span)

IV. The various significations of **چه** are :
 1 استفهام (Interrogation), as چه میکنی (what are you doing)? 2 مساوات (equality); as چه درست (It is the same whether one dies on a throne or on the ground), 3 ستفهام دھی (Interrogation implying Negation), as تو چه میداری (thou dost not know any thing), 4 تعظیم (greatness), as چه عالی شان مکاپیست (what a nice building it is), 5 تضخیر (diminution); as کوچه (a lane)

V **ش** is used in the following senses :

سورش مصدری 1 (the sign of the Verbal Noun), as
 نادساه حملعتس داد (burning), 2 معمولی (Objective), as داد (the king bestowed a robe of honor on him),
 3 اصاوی (Genitive), as پسرش (his son),

VI. The various significations of ک are
 1 در درت آمدم که لطف کنی (cause), as علت (I came at your door in order that you might show me favor), 2 استغهام (Interrogation), as که می آموری (with whom do you read), 3 معاجات (sudden action), as بیچاره مذکواست بوطن حود روکه احلش در رسید (the poor fellow was about to go home when he suddenly died), 4 عطف (Conjunction), as ای سما اسپ تیر رو که نماد
 که حر لدگ حان نمیخوی درد

(many fleet horses were tried but a lame ass reached the destination), 5 صله (used with the Relative Pronoun), as کتابیکه گم کرده دودم بار یافتم (I have got the book that I had lost), 6 بیماریه or تعسیریه (descriptive) میخواهم که العاط درشت گفتن مذاق سبب نیست (I know that it is improper to use harsh words), 7 طعلک (diminutive), as نصیر (a little boy)

8 کوہاں خوبصورت سے کہ نادان سلک (a short wise man is better than a tall fool); 9 ملک (but), as

دہ ہو جائے مركب تو ان تاھتن
کہ جاہا سپر دایک اونا اختن

(in every place a man cannot gallop his horse,
but there are many places where he must show his
humility).

VII The various significations of م arc 1 می (Prohibitive), as مرو (do not go); 2 می (First Person), Singular). حظے می (I am writing a letter), 3 مفعولی (Genitive), as کتابم (my book), 4 اضافی (Objective,) as داد (he give me money), 5 تعدادی (Ordinal), as چہارم (fourth); 6 زائد (redundant), as دعاء (I am giving to my house), 7 می (Imprecative), as مهارا (may he not live)

VIII The various uses of ، are ۱ عطف (Conjunctive); as و و (day and night), ۲ تصغير (Diminutive), as بُنْسُو (a little son) ; ۳ زائد (Superfluous); as لِكَنْ but مساوات (Equality) (it is said that old age and hundred defects are alike) ۵ تَدْبِيد (disjunc-

گل ہمیں پنج رور و شش دا تد (the flower will last only for five or six days)

لداوت 1 The various meanings of **ی** are, 1 (Worthy of), as ساہابہ (royal), 2 معمولی (Objective), as نوستہ (written), 3 تادیت (Feminine), as ملکی (a Queen), 4 عطف (Conjunctive) as سندھہ گفت (he heard and said)

X The various senses of **ی** are as follow

یا معرف

1 مصدری (Relation), as هندی (Indian), 2 دسد (Infinitive), as گدائی (begging), 3 حطاب (Second Person Singular), as عاولی (thou art wise), 4 کیا مات (Worthy of being killed), 5 متکلم (First Person), as مکرومی (my master)

یا مکاروں

1 وحدت (Singular), 2 مسے (one person), 3 موصول (Indefinite), as طفای (a boy), 4 کتابیہ مددواہم (To give the idea of Relative Pronoun), as اس کتابیہ مددواہم (This is the book that I want), 5 اس اس (Connection), as دوی کل (the scent of the flower)

تعظيم استمرار (Imperfect), **آمدے** (he was coming) , 6. نفعیم (Augmentative), as **شاعر می** (A male falcon), شاہیاری شکار in مگسی (Diminutive), as **نھیں** (A male falcon is coming to hunt a littly fly). 7.

Exercises

Give the various significations of the الف used in the beginning of words In what senses is the الف used when affixed to Nouns? What does the الف signify when it is inserted in the middle of words? Give six examples of الف used in a different sense in each case Show by examples the various uses of ش and ك. What does the prefix م signify and what does it denote when it is used as a suffix Give examples of دار تصوير and دار عاطفة دار رأى and دار نصوص Give two examples? In what senses is the بابي معروض used? Give two examples in each case In what sense is the ب used in the following words?

دور چسمی — دوستی — حسما دی — حور دی — ا
سخن دو می

اوسام حروف Various kinds of Particles

سپس — یس — ا — و }
هم — دیگر }

ت رد د (Disjunctive) ، یا — حواه

شرط (Conditional) ، هر چند — اگر چه — اگر }
چون — هر کاه }

علت (Causative) ، ارس — چرا که — دیوار که }
بدانو — هم مر }

استعفایام (Interrogative) ، چگو ده — چو ا — چه }
کدام — که }

تشدد (Comparative) ، همچون — چون — چو }
مانند — مساو }

ددا (Vocative) ، نا — ای — ا

دعی (Negative) ، نے — عین — کم — نه }
عدم — کم — نه }

رايد (Redundant) ، در و — مر — در }
یں — ل }

Words denoting —

شك (Doubt),	دالشك—شاید—هذا
اسبست (Relation);	{ بين—گان—ی—ة }
تعجب (Astonishment),	{ يده—الله—چبا—چه }
تحسن (Praise),	{ نارک—سبحان الله }
نذمة (Warning),	{ الیه—حدا—رہی }
لون (Color),	{ نفع—معم—حددا }
موقع (Place),	{ هی هی }
ارتباط (Connection),	{ الا—ھن—ھل—ھا }
	{ چونه—گون—وام }
	{ کله—لاح—ستان }
	{ دد—اسـت }

The words denoting the idea of --

حراف حار (Preposition), as	{ —در— در— مہر— راے— ار
استثناء (Exception),	{ سوائے— عین— مگر الا— راے— در

آرے۔۔۔بلے	
گل۔۔۔وار۔۔۔ی	as
شاہواز۔۔۔حورہ	دینی
ررکر	as ار۔۔۔گار۔۔۔گر
پرستار	ستمگار
دریان	چی۔۔۔یان
حرانیجی	
گیس۔۔۔ناک۔۔۔مند	
دولت	امند
عہمگیریں	سہمداں
هم۔۔۔دیر۔۔۔مع	

(معیدت یا تراکت) (A companion) ,

Derivatives

In Persian the Derivatives are formed by means of certain terminations

I Substantives

1 The اسماء فاعل (Substantives denoting an agent) are derived from other Substantives or Adjectives

Noun Termination. Example Meaning

در	مان	دریان	a keeper
خدمت	گار	خدمتگار	a servant
ر	گر	رگر	a gold smith
توب	چی	توپچی	a gunner

2. اسماء طبق (Nouns of Place)

کل	ستان	گلستان	a garden
شمع	دان	شمعدان	a candle-stick
گل	سن	گلسن	a garden
الا	رار	الاله رار	a bed of tulips
کوه	سار	کوهسار	a chain of moun- tain
رود	دار	رود دار	a river

3 اسماء تصعیر (Diminutives)

طفل	ک	طفاک	a little boy
صندوق	چہ	صندوقچہ	a small box
مسک	بڑہ	بڑھوڑہ	a small leather- bag

Noun Termination Example Meaning.

پسرو، پسرو a little son

4 اسم صعاب (Abstract Nouns)

*Adjective} Termination Example Meaning
or Noun }*

بیک بیک goodness

گرم گرم heat

ناد ساہ ناد شاہی sovereignty

Note.—Adjectives ending in ة changes ة into گ as آرداگی—آردا

5 حاصل مصدر (Verbal Nouns) is formed 1. by rejecting the final ن of مصدر دید as seeing 2 by affixing ار to the ماضی مفتار as a discourse 3 by using two ماضی forms combined by و او as آمد و شد coming and going, 4 by means of two Imperative forms as گدار burning and melting, ۵ by an imperative form followed by رس as گورن burning

6 تفسیم (Augmentative) is formed by using سو before a Noun as سوسوار a good rider, and هرچن a large heap

II. صفات Adjectives

1 Adjectives denoting possession are formed by adding to Nouns the termination سار as سار (bashful) ; میں as میں (sorrowful) ; مدد as مدد (rich) , ناک as ناک (frightful) ; وار as وار (hopeful) ; در as در (fortunate).

2 Adjectives denoting similitude have the following terminations (a) آسا as مسلک آسا (musk-like) , (b) سار as حاکسار (dust-like) ; (c) وش as مہوش (moōn-like) ; (d) گون as گلگور (rose-like) ; (e) مام as گلعام (like-rose)

3 Relative Adjectives are formed by adding یاری as ایرانی a Persian

4 Adjectives of Fitness are formed by affixing مرد or مار to Nouns, مرداده (worthy of a man) ; شاھوار (fit for a prince).

مرکبات Compounds

1 Substantives are formed by,

“ The Juxta-position of two Nouns as جنگلہ (battlefield)

b Two Substantives of different meanings combined by ، as میراث سرم (a kingdom)

c Infinitives preceded by لے as دانشیودن (not healing)

d. Substantives preceded by cardinal numbers as همار داستل (a night-in-gale)

2 Adjectives are formed by,

a Two Nouns as سکر لب (suger-lipped)

b A Noun and an Adjective as خوش مددٹر (good-looking)

c A Noun and an Imperative as مددھ انجیئر (mischievous)

d A Noun and a Past Participle as جپاہدیہ (experienced)

e Nouns preceded by لے، سے، کم and مہ as علم لے (learned), عقل سے (devoid of reason), کم مہ (stupid), ہم عمر (coeval)

f Adjectives preceded by لے as ناپاک (impure ,

III Verbs are formed by,

' a A Preposition as سرآمدن (to rise up), درخاستن (to come out)

b A noun or an adjective followed by کردن as حکم کردن (to command) and ساختن میمودن (to please), ملاحظه میمودن (to peruse), التعات نمودن (to pay attention)

c Nouns combined with داشتن form compound verbs, as کرم داشتن (to oblige), خوردن (to speak) حرف داشتن (to sympathize), and دین محنث داشتن (to suffer)

Exercises

What terminations are used in Persian to denote اسم فاعل اسم ظرف ? Give six examples of اسم نصیر formed with a different suffix How are اسم تغییر formed in Persian. In how many ways is the حاصل مصدر formed ? How are Relative Adjectives formed ? What do the affixes آءی—، سا—، وش denote ? How are Compound

Nouns and Adjectives formed ? How are Compound Verbs formed Give six examples of Compound Verbs

سُو سُو Syntax

سُو (Syntax) explains how words are put together in a sentence

مرکب (Compound) is a combination of two or more words connected with each other مرکاب (Compounds) are divided into مرکب نافیض or مرکب معینہ (a phrase) and مرکب قائم or مرکب عبارت (a sentence)

I مرکبات عبارت (Phrases) are as follow

توصیفی ۱

موصوف (a noun qualified) which has the sign of اضافت (like the مضاف) is followed by صفت as مرفد دادا a wise man

4 When a Noun is used both as مضاف and موصوف at the same time, it is followed immediately by صفت as حامہ بعیسیٰ من بیار (bring my fine garment.)

5 When two or more words are used as کتاب، موصوف اضافت is given to the last as ، کاغذ، پیسل تو ببینم (let me see thy book, paper and pencil).

Sometimes a phrase from the Arabic language is introduced as an epithet to a Persian Substantive as مرد کریم النفس (a generous man)

The Adjectives همه (all,) دیگر (other,) and (some), are sometimes placed before a Noun as چند روزه مردان (all men); دیگر کتاب (the other book); چند روزه ماردها (some days)

The Comparative degree is followed by از as روشن تر از آفتاب (more luminous than the sun) The positive form هم is often used to denote Comparison as خاموشی هم از سخن نه است (silence is better than evil-speaking)

The Superlative degree is followed by a Plural Noun and has the اضافت as کمترین حادوران اضافت (the meanest animal is the ass) خراف است

Sometimes the Superlative form is employed in the intensive sense.

نگویم گرامی ترین گوهرے
سپردم نہ نامی ترین شوهرے

(I do not say that I have given an exceedingly noble lady to a very renowned husband)

مضاف مضاف الیہ 2

The مضاف (the Governing Noun) generally precedes the مضاف الیہ (the Noun governed) as کتاب شما (your book). The Relation between the مضاف and the مضاف الیہ is called the اضافت

12. The various kinds of اضافت are given below.

a	اضافت نو میں یعنی	as	مرد ندیٹ	(a good man)
b	تملیکی	„ as	کتاب من	(my book)
c	تو صلحی	„ as	شہر لکھنؤ	{(the city of Lucknow).
d	طوفی	„ as	موح دریا	{(the wave of the sea)
e.	تشعیبی	„ as	دایہ ابردھاری	{(the nurse the vernal season)
f	واعلیٰ	„ as	دویسندھ ح	{(the writer of the letter).

- g. مفعولي مفعولي " as كسته عشقی { (the victim of love)
- h. تخصیصی تخصیصی " as پوست آنار { (the peel of the pomegranate).
- i. بالحدس بالحدس " as هاد دسیم { (the air—zephyr)
- j. ادیتیا ملا نست " as هندوستان ما { (our India).
- k. استعارہ یا مختاری " as فکم فکر { (the foot of the thought).

The omission of the اضافات in certain words is called the دلک اضافات Those words are as follow

- a سر سرکردہ . (the head of a party)
- b صاحب صاحب عقل . (a man of wisdom)
- c مالک مالک خانہ ... (the master of a house).
- d قابل قابل ندا (praiseworthy)
- e بن بن تعلقی (the son of Tuglaq)
- f دیم دیم سب (midnight)
- g دلی دلی نعمت . (benefactor)

- h. .. گل گلزار { (the flower of the pomegranate)
- i. سرستان سرستان سرا ... { (a garden attached to a house)
- j. قائم مقام قائم (a substitute)
- k. علام شان شان as مضاف to شان or شان as علام (his slave) علام شان their slave

ضمير مرجع 3

The substantive for which ضمير is used, is called مرجع (Antecedant)

The مصائر متصل (Pronominal affixes) are the contracted forms of مصائر متصل (Isolated Pronouns). When they are joined to a substantive, they denote possession as فلمش (his pen)

When a substantive ends in هائی مخفی (imperceptible ة), the الف is inserted between the Substantive and the Pronoun as حادهات (thy house), ام (my pen). The الف is not inserted when the ة is preceded by الف or the Nouns consists of two letters, as کلاہت (his cop), دہت (thy village)

If a Noun ends in ای و -ا (حرف علمت) the

پایم ضمیر **ی** is inserted between it and the as (my foot), سرگیش (his face), رویس (his greatness).

The phrases از آن او—ار آن تو—از آن من are equivalent to the English words mine, thine, his, or hers, as for instance این خانه ار آن من است (this house is mine), آن کتاب ار آن تست (this book is thine); آن حامه ار آن اوست (that pen is his).

N. B.—In Modern Persian آن is omitted as این کتاب ار من است (this book is mine).

اسم اشاره مشارالیہ ۴

آن این and این preceded by و change into و as and بدان (the الف of آن) is equal to two الف one of which is retained)

When they are preceded by ار (from), در (in), and در (upon), the الف is dropped as ار این (from this), دران (in that)

The این is changed into ام when it comes before روز (day); شب (night), and سال (year), as ام روز

(to-day), ام س (to-night), امسال (this year) But when the emphasis is given to اس, it does not undergo a change, nor does it reject its as الف (I was employed this year.).

The Pronouns آن and اس are also used to express the idea of former and latter respectively, as

سگ و دریان چو یافتند عرب
این گرینان گرفت و آن دامن

When the dog and the door-keeper saw a stranger the former caught hold of his shirt and the latter his collar

5 تأکید مسوکد

تَأْكِيد is a term applied to a word that gives an emphasis or force to another word called مسوکد that precedes it as اس خط موہن خود دوستہ اسے Mohan has written this letter himself ,

6 دل مبدل مه

When two substantives refer to the one and

مبدل مده the same person or thing, the first is called
موهن درادر تو می آید and the last as for example

دل—درادر تو مبدل منه موهن Here

دل کل دل is divided into four kinds, a دل is
b. دل غلط, b دل استعمال c دل بعض

When the signification of دل is entirely applicable to a مبدل it is called کل دل as,

آفتاب عالم تاب شاهجهان نادساده علي الصباح در دیوان
عام روین اموروں میشند

The world-illuminating sun, the king Shah-Jahan used to come early in the morning into the public hall of audience.

When دل is only a part of مبدل, it is called دریده بند باغ میوہ آن دل بعض The fruits of the garden were plucked

When دل points to a thing belonging to موهن کتاب اورا دل استعمال منه it is called مبدل منه I am reading Mohan's book.

When the speaker mentions an object by mistake and immediately after names another, it is called میخواستم بدل علیط as بدل علیط آگرہ میخواستم بدل علیط. Here is بدل علیط

معطوف معطوف عليه

When two or more Nouns are combined, the Conjunction و او عاطعہ is repeated before every as حادیان و امیران و مرایاں اور ولایت ایران و توران آمدند آستان سوسي میکنند The Khans, Umrahs, and Mirzas coming from Iran and Turan kiss the threshold. The Conjunctions and پس are placed after the Verb as همه افسران آمدند تا ملازمان (all officers came and the servants too, first Mohan came then Sohan)

The Conjunctive دے excludes منعطف from what has been asserted of عليه as منعطف عليه as خراۓ دے منعطف عليه است دے طعمۂ احوال الشیاطین بیت المال لقۂ مساکین است

The contents of the treasury are for the sup-

port of the needy and not for that of the fraternity of devils

Sometimes it excludes both علیہ معطوف and نہ موہن آمد نہ سوہن from a certain statement as نہ موہن سوہن Neither Mohan nor Sohan turned up.

8 استثنی متندی

The particles اما—الا (but), سوائے (except) are called حروف استثناء (particles of distinction). The Nouns that follow them are called متندی (excepted), while those that precede them در سایہ متندی (the class excepted from), as در سایہ حدودی همگان را راضی کردم مگر حسود را Under the shade of your Majesty's protection I pleased all the men but the jealous

استثنی is either متصل or مقطوع. The term متصل is applied to that object which belongs to the class from which it has been excluded as همه طلباء حاضر بودند الا موہن All the students were

present except Mohan مہنگا is applied to the one which does not belong to the class of مسندی سندھ اوسوار روندہ امیا اسپان ابھا as مسندی سندھ all the officers went away but their horses.

حال دوالحال 9.

The حال is that word which denotes the state of آن طعل خندان می آید as مفعول or ماعول as مفعول The boy comes laughing , اورا گریان دردم (I saw him weeping) ; حال and گریان are حال and and اے و دوالحال

تمیر صمیر 10.

تمیر is that word that removes the doubt of another word as سکر دو مس (two maunds of sugar) Here دو مس is called تمیر and سکر تمیر

تسلیہ تسلیہ 11.

To compare one Object with another is said to be تسلیہ The Object compared, is called اسما that with which the comparison is made اسما، and the word shewing comparison, حرف تسلیہ، as for in-

حرف تسمیہ - چوں - مسند is رج - رج چوں مادہ
and مادہ - مادہ مسند

12 عدو معدود

اعداد ذاتی Cardinal Numbers are followed by Substantives in the Singular Number, as دو کلا two caps اعداد معانی (Ordinal Numbers), that are placed after the Nouns are used as Adjectives as رقعة هعنتم (the seventh letter)

12 صلة موصول

جملہ فعلیہ مادہ اسلوبیہ or مادہ مفعولیہ عالم اسے ذر شر مقام و درو مدللت می بیند ساصیکہ عالم اسے ذر شر مقام و درو مدللت می بیند He who is learned, is received every where with honor and esteem ام کار یافتہ ام , دیور رگ کرہہ بودم I have found the book that I had lost yesterday.

The words هرچہ and هرچہ correspond to whoever and what-ever as ار حان سویں هرچہ کہ دست ار حان سویں هرچہ در دل دارد سگویند Whoever shall be hopeless of his life, will utter whatever he has got in his mind

II مركب معيد

The term مركب معيد or حملہ is applied to a complete sentence ادھاریہ حملہ It is either حملہ or معرفہ The component parts of a sentence are مددہ سمية! or مددہ علیہ If the component parts of a sentence are مددہ مددہ or علیہ مددہ (Subject) and حبر مددہ (Predicate), the sentence is called معرفہ مددہ as حملہ as سوہن لال عالم است (Sohan Lal is learned) The particles م—ید—ی—اد— and are called حرف روابط (copula) which combine the Subject and the Predicate

اہدی حرف ربط is sometimes omitted as میرا کوہ اسلام ترا گوہ کفر طوسي says (My color is like that of Islam, while thine like that of infidelity)

Sometimes it comes between the Subject and Predicate as دل است اين کہ عصر دیار آورد ملا طہوری says Such is my mind that it shows humility and submission

When two clauses are joined together the حرف ربط is placed at the end of the first and omitted from the last as شیخ عدی says,

تھی دستادر دست دلیری دست است و یعنی سدرے شکنند
In the case of poor men, the hand of valor is tied up (restricted) and the lion-like claw is broken.

If a sentence consists of ماعل (Subject) and فعل (Verb) it is called جملہ فعلیہ as I میروم am going If the Verb is لارم (Intransitive) the ماعل is placed first and the فعل last as I دویسہ he is writting If the Verb is منعدی (Transitive) the ماعل (Subject), is put first, then the معقول (Object), and lastly the فعل (Verb); as موهن خطی می دویسہ (Mohan writes a letter)

If the فعل or معقول—ماعل be connected with qualifying words or phrases, the same arrangement holds good as پسر سما طوطی حوش اکھان خریدہ است (your son has bought a sweet-singing parrot)

When words or phrases apply to the whole sentence and not to a part of it they are placed first, as تمام تھا آں دیچارہ نالہ میکرد (the poor fellow was crying the whole night)

Concord of the Verb

If the Nominative to a Verb be expressive of rational beings or of living creatures, the Verb agrees with it in number and person, as تاحدل مار حوش سر درگاه سلطانی میکسند (the merchants open their packages at the royal threshold)

If two or more inanimate Nouns are used as Subject the Verb is generally singular as

تا مرد سخن ده گفتہ ناسد

عید و هدیش ده گفتہ ناسد

(Until a man has expressed his sentiments his merits and demerits remain concealed)

A Noun of multitude denoting the idea of unity is followed by a Verb in the Singular Number, as در عهد سلطان امیر رعید مروء حال بود In the time of the king Akbar the people were happy

The Subject is followed by a Plural Verb in the following cases

a When the Subject consists of two or more Nouns combined by و او عامل as دھار و گرو (the gold-smith and the carpenter seized the images)

b When the idea of plurality is to be expressed by a Noun of multitude, as طَفْلَةُ دِرَدَانْ سَرْ (A gang of robbers had taken their seat on the top of a mountain

c When the Subject of the Verb is unknown, as آرده اند که سقراط در رشد و حکمت دطیور خود مداشت (They say that Socrates had no rival in piety and wisdom.

d When the Subject refers to a great and respectable man as حبیب پناہ تا اقتضائے درپیوں as His majesty، the asylum of the world, attends to the affairs of his mighty kingdom himself till afternoon)

e When Nouns denoting rational beings are preceded by Cardinal Numbers, as سیّم، سیّم، سیّم

در گلیمچے مہ حسپت داد، } Ten Darvaishes sleep on one
blanket)

f, Arabic Plural Nouns denoting Animate Objects have a Plural Verb as اکھاءں کفتہ اکھاءں
(The wise men have said).

The use of ل

The particle ل the sign of معمول (Object) is indispensably used

a When the Object is emphatic or definite as کتاب خود را ده دین (look at your book)

b When Pronouns are used as Object as من ترا نمی سختم I saw him , من او را نیدم (I do not recognise thee)

c When ambiguity arises from the omission of ل as صور سیر را کسست (the man killed the lion)

d When the Verb governs a noun in the dative case, as ام دو روپیہ دادہ ام (I have given two rupees to that man)

The ام also is divided into

- a دریکھا نہیں اس (Imperative) as اس (sit here).
- b در انکھا مرو (Prohibitive) as (do not go there).
- c کوئما دنخساے بر حال ما (Exclamatory) as ما (O God! feel pity on our miserable condition).
- d کھا میریوی (Interrogative) as استغھامیہ (Where art thou going)
- e کاش عالم بودی (Optative) as تمدی (I wish I was a learned man)
- f وسمیدہ (Denoting an oath). نہ خدا چیز سے د (by God, I will not take any thing)
- g نعیس (Denoting astonishment) as چھ عالیسناں مکاریوں ت (what a magnificent building this is)
- h عرض (Denoting a request) as چرا مطالعہ پیشتر کر د (why do'nt you prepare the lesson beforehand that you may read it easily)
- The other subordinate sentences are as follow
- a. میون ان وراج (Conditional) as حملہ شوطیہ (Conditional)

ا س ت گ و ن ی د ر ن (When the field is wide strike the ball.)

b. ا د شا ه ر ا ش بید، ج م له م بی بی د (Descriptive) as ح م له م بی بی د که نہ کشتن ا سیدرے، (I heard of a king who had ordered a prisoner to be killed)

c. آن ط فل س م ح دت، ج م له م ع ل ل د (Causative) as ج م له م ع ل ل د س م ح دت م بی کشند، زیوا که ا متھان سالیانه در ر سید works hard because the annual examination is at hand)

d. ن دام ح باد دار ح ا ل (Opening) as ح م له ا ن ت دا ده آورین (I begin in the name of God, the creator of the soul)

e. ه ر که آمد ع م ا ر ت، ج م له م و صو ل د (Explicative) as ج م له م و صو ل د دو س ا ح ت (He who came-erected a new building).

f. دو کس م برد د و، ح م له م ع ط و د (Conjunctive) as ح م له م ع ط و د ح سر ت م برد د یکے آنکہ داشت و دخور د دیگر آنکہ دادست و نہ کرد (Two persons died full of remorse, the one who possessed but did not enjoy, and the other who knew but did not practise)

g. ح باد پ باد د ا م، ح م له م ع تر خ د (Parenthetical) as ح م له م ع تر خ د

ملکهم در سریز سلطنت روی امپراتور شدند (the king may his kingdom last long, sat on the royal throne).

<i>Appropriate Words.</i>	<i>Nouns</i>	<i>Examples</i>	<i>Meanings.</i>
دیگیر	ویل	دو ر دیگیر ویل	two elephants
دوسرب	توپ	دو صرب توپ	two pieces of cannon
	سندوق		
	تپخه		
تیر—روح	تسه	سه دسته تیر	three arrows
فالین—کاعد	مرد	چهار مرد فالین	four carpets
خدمه تنگار	نفر	پنج نفر حمام	five barbers.
راس	گوسعد	شش راس اسپ	six horses
	گاو		
	اسپ		
دست	مار—سپر	هفت دست مار	seven falcons.
فلاوه	تیگر	هشت فلاوه سگ	eight dogs
	پلکان		
	سگ		
	دورده		
مدبول	خانمه	ده مدبول خانمه	nine tents
	کسته		
	مکان		

مهار	ستقر	ده مهار ستقر	ten camels
طاوه	محمول زربعت	پاره طاوه محمل	{ eleven pieces of velvet
كتاب—چرم جلد	دواره حلقه كتاب		{ twelve co- pies of books
وطعنه	ناع حوض حط	سیدرهه وطعنه ناع	{ thirteen gardens.
ودصه	کسرا رار سمسیر حدحر چاوه	چهارده ودصه سمشدر	{ fourteen swords
داده	سادرهه داده سروارهه ادار سييه	سادرهه داده سروارهه	{ fifteen pairs of shoes.
			{ sixteen pearls
			{ seventeen rupes only
هواري	هدرهه ديدگه هواري	هواري هدرهه ديدگه هلوس هواري	{ eighteen bighas

N B — The last two words مطلع—مواري are placed before the numeral

The Arabic Months

1	صفر	2,	صفر	3	رمضان
4	حِمَادِي التَّنَادِي	5.	حِمَادِي الْأَوَّل	6	رِبِيعُ التَّنَادِي
7	رَمَضَانٌ	8	رَحْبَانٌ	9	سَعْدَانٌ
10	دِيَقَدَه	11	شَوَّالٌ	12	دِيَكَه

The Persian (Lunar) Months

1	آردي	2	آپریل
3	حورداد	4	تیر
5	مرداد	6	شهریور
7.	مهر	8	آبان
9	آذر	10	دی
11	اسعدادار	12	فبریا
	سَهْمَن		اَسْعَدَادَار

The Persian (Solar) Months

1	کاتون اول	2	تسوین اول	3	کاتون اول
4.	آدار	5	شیاط	6	آدار
7	حریزان	8.	اولار	9	حریزان
10	ایلوں	11	آف	12	ایلوں
	تمور		تمور		

IV Days of the Week

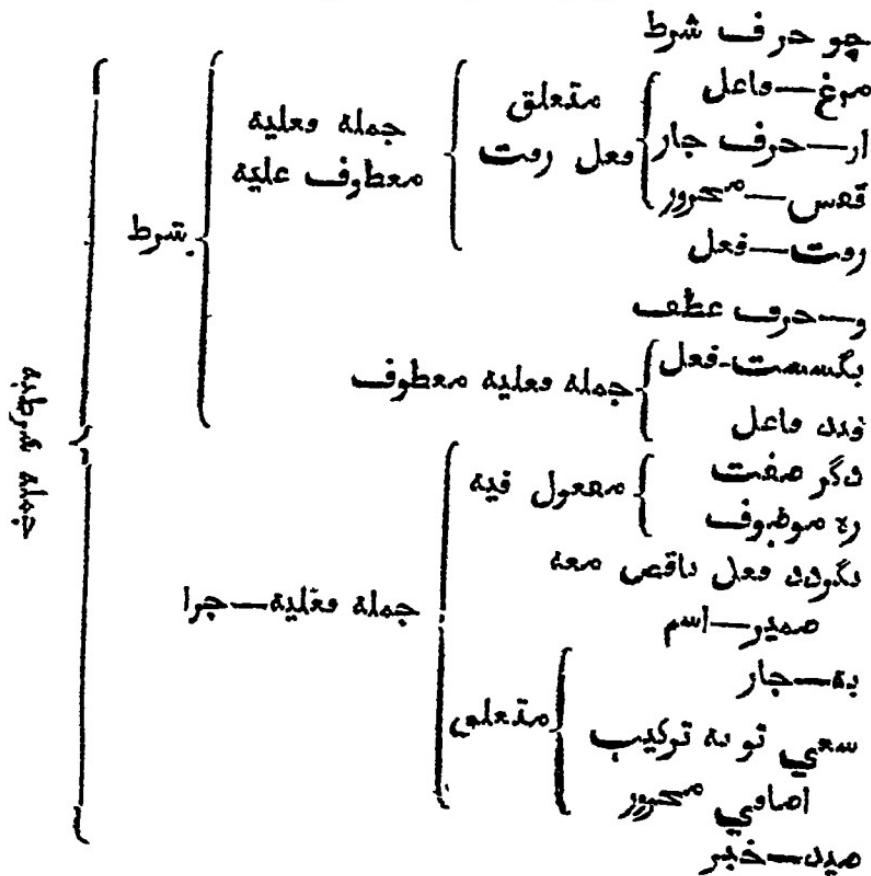
Persian	Arabic	English
شنبه	يوم السبتة	Saturday
یکشنبه	يوم الاحد	Sunday
دوشنبه	يوم الاثنين	Monday
سه شنبه	يوم الثلاثاء	Tuesday.
چهارشنبه	يوم الاربعاء	Wednesday
پنجمین	يوم الخميس	Thursday.
آریزه	جمعة	Friday

V Alphabetical Notation

انحد	هور	خطي	كلمن
1	5	8	20
2	6	9	30
3	7	10	40
4			50.
ساعه	فرشت	تحد	مقطع
60	100	500	800
70	200	600	900
80	300	700	1000
90	400		

ترکیب نخوی Analysis

چو مهغ ار وقس روت و دگهست قىد
شەزەر
ئىگرەت سەعىي تو صىك



عقره—اد شاهی درینه استحقاق در طایعه در ویسان دظر کرد
نادشانه—فاعل

نیزه مضاف	متعلق و عمل	حرف حار
		استحقاق مضاف آیده
جمله فعلیه حبیریه	متعلق و عمل	حرف جار
		طایعه درویسان—ده ترکیب
اعادیه	محروم	اعادیه
		دطر کرد—فعل مهربک
وقره دنگر	ده بدد	هر که ناددان نسند و نیکی ده بدد
		هروکه—اسم موصول
حمله فعلیه حبیریه	فاعل	نا—حرف حار
		ددان—محروم
حمله فعلیه حبیریه	صله	متعلق
		کشند—فعل
حمله فعلیه حبیریه	فاعل	او—صدر محدود ف—فاعل
		نیکی—مفعول
حمله فعلیه حبیریه	فاعل	بدیدک—فعل

